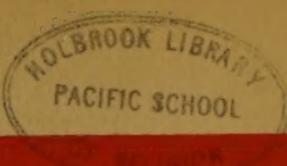


JANUARY 1956



Christian News-Letter

A COMPARISON OF EXISTING HIGHER RELIGIONS

Arnold Toynbee

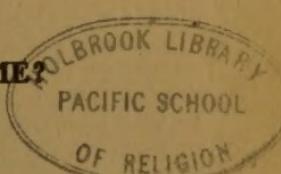
EAST AFRICAN MELTING-POT

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HOMOSEXUALITY—SIN OR CRIME?

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CHURCH AND STATE IN CYPRUS



EDITED BY JOHN LAWRENCE

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The Christian Frontier Council, under whose auspices this journal is published, is a fellowship of 30 or 40 lay men and women who hold responsible positions in secular life and have met regularly for the past eleven years to explore with each other the practical implications of their faith. They include members of all denominations. From time to time the Council forms specialised groups to deal with subjects such as politics, medicine or education. The Council does not seek publicity, but on appropriate occasions the substance of its discussions will be made known in this journal. The Editor is solely responsible for what is published in "Christian News-Letter".

CHRISTIAN NEWS-LETTER

From the Editor

One is often told that Communist propaganda is brilliantly clever. I wonder. The success of Communism—where it has been successful—certainly owes something to propaganda; but it owes more to the brilliant tactical exploitation of favourable situations by a fairly small body of disciplined workers. Even on this side of the Iron Curtain, Communist propaganda often injures its own cause by patent insincerity and in Russia itself official propaganda is taken with more than a grain of salt. The Communists are not alone in believing that the smart Alecs make the best propagandists. But they are wrong. I have been a hired propagandist myself in the service of the Crown, and it has been my experience that the smart Alecs are seldom worth employing on even the most cynical calculation. The effective use of propaganda is on the whole rather a slow, long-term business. Your smart Alec may succeed for a short time, but he soon loses credit. As a general rule, the most effective propaganda is the work of honest men who believe what they are saying.

This is well seen in the case of atheist propaganda in Russia, which is largely ineffective, if one may judge by the complaints frequently made in the Soviet press and by the continuing and growing strength of religion. Ever since 1917 the atheists have tried to prove too much. Sometimes they make assertions which no educated and candid man or woman who has studied the question could believe to be true. Lately the godless seem to have over-reached themselves more than usual. Not only is Jesus Christ always referred to as “the mythical Christ”, but the Soviet peoples are told that science has proved that He never existed—and even that the prophet Mahommed never existed! This is bad tactics. Henceforth if a Christian can show that Jesus Christ really lived or if a Moslem can do the same for Mahommed, very many people will assume that all that is asserted by the Church or the Ulema is true. Christians used to make the converse of this mistake; some still do. The chief difference in this matter is that where

some Christians have erred from stupidity, many Communists have gone wrong through slyness. When we claim certainty for things that are in fact uncertain, people are likely to disbelieve all as soon as one of our false certainties is shown up for what it is. In Russia the opposite process is taking place. The Russian Church may not be in the forefront of learning, but they know enough to show that a man called Jesus did live in Palestine in the first century. After that many will be ready to believe the whole Gospel story and their readiness may be reinforced by the suspicion that their rulers are trying to hide something. Most of them know by comparing official propaganda with their own experience that the Government sometimes deceives them in lesser matters.

But not all Communist propaganda is insincere. Mr. Khrushchev probably believed most of the things that he said recently in India and Burma. The subtle philosophical Marxism of 20 or 30 years ago is hardly to be found in Russia now, but the present rulers seem to have an unshaken belief in the utility type of Marxism which grew up in Stalin's day. Their beliefs bear the same relation to the Marxism of Lenin and Trotsky and Bukharin as the simpler kind of muscular Christianity bears to the Christianity of Augustine and Aquinas. Mr. Khrushchev and his associates seem to be convinced that Soviet Communism has a competitive advantage over other forms of society which guarantees its eventual victory. Indeed the world's hope for peace rests in great part on the hope that the Soviet leaders have enough faith in their own system to abide the result of peaceful competition. One of the first objects of our diplomacy is to find out whether this hypothesis is true. If it is, then Mr. Nehru's patience with his Soviet guests may be rewarded. And we may look forward to an eventual restoration of the comity of nations. If the rulers of Russia and of China are beginning to think of the Marxist Armageddon as a far off event "to which the whole creation moves", then in the meantime they may gradually open their ears to foreign counsellors, and India is as well placed as any country to play that role eventually. But I think that the Indians are deceiving themselves if at this stage they suppose the Communists to regard them as other than stooges. Ten years hence it may be different. But whoever sups with the Kremlin needs a long spoon.

The Price of Royalty

We make the royal family into a symbol of all family life and we are grateful to them for the sustained effort which they have made over three generations to give substance in their own lives to the values

which they symbolise. In that respect we have been luckier than we deserve. The public insist on certain appearances, but the danger of insisting on appearances in family life is that instead of the real thing you will get conventionality or even hypocrisy. To put it theologically, we are asking the royal family to seek salvation by works. We cannot expect to go on for ever having a royal family who withstand the subtler temptations of their position, unless we think out, while there is still time, what it is reasonable to ask of royal flesh and blood in this present age.

Timidity is never Christian. A Christian life must be bold. Respectability is a caricature of the Christian family. But what right have we to expect royalty to be other than timid when we are always looking over their shoulders to see what they are doing? There is no remedy for curiosity. Human interest in the royal family is natural. Indeed the details of their family lives help to make their symbolic functions real to us. But let us be clear about it that our curiosity imposes a spiritual strain which is all the more insidious if it is undiagnosed.

Our own Monarchy has meant different things at different times in our national life; other countries have had other historic patterns which may have lessons for us. No one would suggest, for instance, that our royal family should be ceremonially secluded like the Japanese Mikados before 1945, but if their public appearances were rarer, should we not value them all the more? The office of royalty is capable of great development in these times. The Duke of Edinburgh's intelligent patronage of technology has already shown one line of advance. We cannot ask for more until we give the members of the royal family a better chance to cultivate their garden.

These words were written before the Queen's Christmas broadcast. Its tone and content have caused some disquiet, if I may judge by my own acquaintance. There is wisdom in the tradition that the Sovereign can do no wrong. Her Majesty is beyond criticism but she is not always served well. Those who prepared the script must take the blame for the string of platitudes which Her Majesty read out; the B.B.C. must be blamed for the perfunctory way in which the script was read. The Queen's advisers ought to know that a script so full of bookish clichés is bound to sound impersonal or even insincere. If they do not know this, they should in future get the advice of a competent broadcaster before the final form of a royal broadcast is fixed. But bad as the script was, it contained passages which careful rehearsal could have got across. Every script requires a certain amount of production. It is not for me to know how royal broadcasts are put on the air, but

presumably the Queen could benefit from rehearsal with a good talk assistant as much as anyone else.

So far criticism of the Queen is only a murmur, but it has started and it could grow. The public may insist on conventional behaviour but they are suspicious of conventional speech. Conversely, they have always welcomed with open arms every expression of warmth and sincerity. To take only one instance, that was the secret of the public's great affection for King George V towards the end of his reign.

La Strada

The new Italian film "La Strada" ("The Road") is a masterpiece that needs no praise from me. It has swept Paris and now, rather belatedly, it has come to London. In "La Strada" you will not recognise the lovely and lovable land of Italy that is known to so many visitors. Here is another Italy, as grim as Russia in the '30s. The poverty, misery and hopeless unemployment of Southern Italy—and of very many in Northern Italy—far surpass the worst years of unemployment in this country. That is a strong thing to say, but it must be said. The Italians are among our neighbours and their misfortunes are our concern. Italian films do us a service in showing the genteel misery of "Umberto D", or the squalor of "La Strada"; we ought not to sit by with folded hands. The CHRISTIAN NEWS-LETTER hopes to return to this subject soon.

It is significant of the greater spiritual maturity of the French Communists that they praise "La Strada" without reserve, while the Italian Communists merely claim that such things could not happen under Communism. The film has been claimed by the Catholics too, but its Director says: "'La Strada' is not Catholic, it is Franciscan". What would St. Francis do in Italy to-day?

Waiting for What?

When a mixed audience flocks to a highbrow play, you may be sure that the play speaks to the condition of the average man. But how can a play about boredom be other than boring? Why then did "Waiting for Godot" run for two years in Paris, and why has it taken on in London? At first sight the play sounds like the *avant-garde* of twenty-five years ago; but this is not just yesterday's flat champagne. The author, Mr. Samuel Beckett, who was once the secretary of James Joyce, is a gallicised Irishman. Like Joyce and Kafka, he does not shrink from the pitiless dissection of experience. But he goes on to ask, What then? His theme is the predicament of those who wa-

for an answer to that question. Like Joyce, he has an all pervading sense of formal beauty, which is not necessarily perceived at once but in fact transmutes everything. His wit and his sense of theatre are his own.

At a first hearing one might well be bewildered by the play, but I was lucky enough to be given a clue which is, I am convinced, fairly near the author's intention. Godot is God or the Absolute, that something from outside which would make everything all right, which would save us. Save us from what? The question is asked but not answered. The four chief characters are different aspects of one person; in the twentieth century Everyman has become composite. The two tramps whose tender bickering fills most of the play are the soul and the body; Pozzo, that beastly character dressed like a French John Bull, and his miserable slave, Lucky, are the conscious and the unconscious, or perhaps the neurotic self (that fantastic image of ourselves which we shall have) and the real self, which is suppressed by the neurotic self. But no description can convey the ferocious cruelty and self-hate of Pozzo and Lucky, or the desolation and confusion of everything, so long as one waits for Godot. He is half expected every evening, but his Advent is put off and no one knows what he is like, not even whether his beard is white. His messenger is a frightened youth who is not all there and knows only that Godot will not come to-day; there is no other means of communication.

In real life everyone is waiting for Godot, except those who have found him. I myself waited for many years and to me the waiting in the play is very like life without religion, but if I did not believe now, doubt if I should have the courage to admit the likeness. The play succeeds because so many people are waiting and it strikes an echo in their hearts.

The Great Schism

Many people, including the Editor of this journal, believe that all the subsequent divisions of Christianity are the indirect result of the mediaeval split between the Latin and Greek Churches. So any new light on this subject is likely to be relevant to our present confusions. Mr. Steven Runciman's new book, *The Eastern Schism** sheds much new light—new, that is to say, to everyone but specialists and perhaps even to them. What he has to say is disturbing. Scholars may modify his conclusions. No one ought to brush them aside. The thesis of this excellent book is that the differences between the two branches of the

Church were felt to be tolerable so long as the geographical spheres of influence of Rome and Constantinople were fairly distinct. The greater difference of ethos and the smaller differences of theological emphasis were felt to be awkward and they led to tension, but they were not regarded by either side as a ground for breaking communion until the crusades brought large numbers of rather tough Latin Christians into the area of the Eastern Church. This non-theological factor led to the infliction of grievous wrongs by both sides. The motives of those who launched the crusades were good; but never have good motives led to worse results. Popular feeling mounted steadily through the 12th century and made it harder for the statesmen, both secular and ecclesiastical, to compose their quarrels. But it was not until the ghastly sack of Constantinople by the crusaders in 1204 that the schism became an undeniable fact. By then it was already past healing, but when had it occurred? Pre-Runciman history books generally give the date 1054, but long after that date Latin and Greek Christians continued to behave as members of the same Church. Contemporary records show that until far into the 12th century neither side was conscious of a schism, though they were acutely conscious of tension. Afterwards both sides seem to have hit on the year 1054, not because the bitter exchanges of that year did in fact mark a rupture, but in order to lend the dignity of antiquity to their dispute. That, at least, is the conclusion of one reader.

Will a proper understanding of what really happened help to heal the breach? Mr. Runciman thinks not, and he concludes that "it is too much to expect of any great Church that it would abandon the claims and convictions for which its members have worked and suffered for so long". Humanly speaking there is no more to be said. But our perspectives are not limited to human horizons. God can overcome even ecclesiastical self-righteousness. He will not do so while we remain smugly unrepentant in our separate Churches. But if we repent and pray to Him to bring us together, and if we begin now to *do* together all those things which conscience does not compel us to do separately. He will most surely help us to overcome our differences.

The week of prayer for Christian Unity organised by the World Evangelical Alliance has come and passed and another week of prayer for unity is upon us. On human terms Christian Unity is impossible but prayer alone can achieve the impossible. So this week every Christian must pray for Unity with all his heart. We know that these prayers will be answered for we know that God wills the Unity of his Church. But the answer may not always be what we expect.

At this time last year, the Belgian Roman Catholic newspaper *Dimanche* invited its readers to write letters for transmission to Christians of other confessions and many did so. For example, a Belgian Catholic lawyer asked to be put in touch with an Anglican lawyer. A class of Catholic schoolchildren wrote a moving letter for transmission to British Protestant children. The example is worthy of imitation and the CHRISTIAN NEWS-LETTER will be glad to forward any such letters from its own readers. If you write, please say what Church you yourself belong to and state any preferences you may have about the recipient of your letter. We do not guarantee to meet every specification, but we will do our best.

The H Bomb

No one, it seems, has thought out to the end the moral problems raised by the latest weapons, but it would not do to let this issue of the CHRISTIAN NEWS-LETTER go out without a single word about the Hydrogen Bomb. The notes which follow are a personal reaction. May they stimulate others to produce something better.

H Bomb tests ought to be stopped. If international agreement is impossible, that is no excuse for us. What others may do will not justify us. If further research shows eventually that the genetic risks of a nuclear war are in fact negligible, there may be a case for resumption, but in the meantime the tests ought to stop. If that puts us at a disadvantage in a future war, so much the worse. Defeat and even slavery are not the calamities which we ought to fear most. It is true that a war of defence, even a very horrible war of defence, may be justified if the consequences of giving in would include the concentration camp and other horrors that are worse than war. But the risk to future generations which would result from full-scale nuclear war is a new factor which obliges us to re-examine all the traditional arguments. It is true that in all wars and preparations for war, a small group of men do in fact take decisions which affect very large numbers of others. It may not make any essential difference in theory if some, or even most, of these others are not yet born—it would be good to get that complicated moral question argued out. But the use of nuclear weapons on a scale sufficient to be decisive might imperil the whole of posterity. And that is a bit over the odds. I cannot express it more adequately than that. We have no right to buy our own freedom at a high price unless we can pay the bill ourselves. We must not draw a cheque on our descendants.

If the scientists assure us eventually that the risk is negligible well and good. But in the meantime no nation has the right to use the H-Bomb even in retaliation. And if it may not be used, then experiments in its use ought to cease. I have expressed myself sharply but I do not want to be dogmatic. No one can be sure.

Probably it is not possible to produce a logical and workable definition of the limits of legitimate self-defence. But in practice the line has always been drawn somewhere. For example it has never been usual to poison wells, though in many cases there would be great advantage in doing so. At the present stage of thought no one can say for certain that we ought not to make H-Bombs or that we ought not to use them. I admit that willingly. But we must have a policy in the meantime and this policy ought not to rest on delusions. One dangerous delusion is that war becomes less probable as it grows more horrible. If there is ground for hope in the future, it is not that. Another delusion is the belief that effective international control of the manufacture of nuclear weapons is a possibility, with the unspoken corollary that we need not change our present policy until such control becomes a fact.

One thing is certain. Our foreign policy ought not to depend solely or mainly on the H-Bomb. Since a few H-Bombs will do the work of many divisions, it is tempting for both politicians and soldiers to economise on conventional arms while spending on nuclear weapons. In this way it might be possible to reconcile the needs of defence with those of the welfare state. But no one has the right to endanger humanity in order to win an election or to preserve the benefits of the social services. If we want to avoid a nuclear war, it seems that we may have to spend more on other weapons, including even atomic artillery for tactical use. The arguments against the H-Bomb do not necessarily apply to the A-Bomb; indeed, the difference between H-Bombs and A-Bombs is far more significant than the difference between A-Bombs and conventional high explosives.

J.W.L.

The CHRISTIAN NEWS-LETTER requires a part-time Secretary. Terms by arrangement. Apply to the Editor, 24 St. Leonard's Terrace, S.W.3 (SLO 8033).

A Comparison of Existing Higher Religions

ARNOLD TOYNBEE

PART 1: A CHANGE OF DIRECTION

In this and the next issues of the CHRISTIAN NEWS-LETTER, by kind permission of the author and the publisher, we are printing the last chapter of Professor Toynbee's Gifford Lectures, which are soon to be published by the Oxford University Press under the title "An Historian's Approach to Religion". In this chapter Professor Toynbee gives the conclusion of his argument and compares some of the living higher religions. In the following pages he takes a look at the next stage ahead in the world's religious life. In the CHRISTIAN NEWS-LETTER for April he will examine the Christian and Buddhist attitudes to self, suffering and sin. Professor Toynbee accepts the name of Christian but many of his views are not orthodox. We shall have something to say about this but withhold comment until our readers have seen the whole of Professor Toynbee's argument.—Editor, CHRISTIAN NEWS-LETTER.

No human soul can pass through this Life without being challenged to grapple with the mystery of the Universe. If the distinctively human impulse of curiosity does not bring us to the point, experience will drive us to it—above all, the experience of suffering.

In casting about for an approach to the mystery in a Westernising World mid-way through the twentieth century, we might do well to take a cue from our seventeenth-century Western predecessors, who opened up for us a view that still holds us under its spell to-day. So far, Mankind has never succeeded in unifying the whole of its experience of the universe in which it finds itself. We can see the Universe from different angles, and from each of these it wears a different aspect. From one angle we see it as a spiritual universe; from another as a physical one; and from either of these two angles we can drive a tunnel into one flank of the great pyramid. But our tunnels driven into it from these two directions have never yet met, and neither of the two approached, by itself, has enabled us to explore the mystery more than partially: neither of them has revealed its heart.

Mid-way through the twentieth century we Westerners are still exploring the Universe from the mathematico-physical angle that our seventeenth-century predecessors chose for us. In order to choose it, they had to wrench themselves away from the spiritual approach which Christianity had followed since its first epiphany, and which before that, the Hellenic philosophers had been following since Socrates, and the prophets of Israel since Amos. This radical change of orientation required of the seventeenth-century Western mental pioneers who made it a great effort of will and imagination as well as a great effort of thought; and the spectacle of their prowess should inspire us to follow their example now at their expense. The time has come for us, in our turn, to wrench ourselves out of the seventeenth-century mathematico-physical line of approach which we are still following, and to make a fresh start from the spiritual side. This is now, once again, the more promising approach of the two, if we are right in expecting that, in the atomic age which opened in A.D. 1945, the spiritual field of activity, not the physical one, is going to be the domain of freedom.

In taking this new departure, if we do take it, we shall be courting disappointment and frustration if we do not constantly keep in mind two limiting conditions. We must realise that we shall not penetrate right to the heart of the mystery along any line of approach. We must also realise that we cannot return either to the traditional Christian vision of the spiritual universe or to the post-Socratic Greek philosophers' vision of it after having delved into the mystery from the mathematico-physical angle for a quarter of a millennium. We cannot erase this long chapter in our Western mental history, and we ought not to want to erase it; for it has not only been long: it has been fruitful as well, within its limitations. So our aim should be, not to discard our predecessors' contribution to our cumulative heritage, but to find the due place for it—not giving it more than its due, but also not giving it less. The importance of doing justice to our predecessors is brought home to us by the consequences of their failure to do justice to theirs. Our seventeenth-century predecessors' aim was to jump clear of the strife and controversy of the foregoing age of the Western Wars of Religion, but they allowed themselves to be carried beyond their aim into discarding Religion itself as well as religious fanaticism. This was not their deliberate intention, and it was an unfortunate undesigned effect. Our easy wisdom after the event, which has enabled us to recognise their mistake, leaves us no excuse for repeating it.

In the seventeenth century the spiritual approach had led, as we have seen, to barren but bitter conflict springing from Christianity's vein of exclusiveness and fanaticism, and this conflict on the religious plane had been exploited for political purposes. Our seventeenth-century predecessors' withdrawal of their mental treasure from its traditional investment in spiritual values, and their reinvestment of it in the exploration and conquest of Physical Nature, was a testimony to the strength and to the repulsiveness of Original Sin in their day. But Man does not exorcise Original Sin by averting his mind from it; and it still retained all its power over the technologist who was winning credit first for being harmless and then for being useful. For the technologist is a human being, and Original Sin is endemic in Human Nature. The carrier of Original Sin in the Technological Age was not Technology itself; it was Technology's human master. Technology has simply put into human hands an additional charge of physical power which can be used for evil as well as for good; and, since human beings are still as sinful as ever, this has put such a terribly potent drive into sin that we cannot afford to go on ignoring and neglecting the problem of human nature any longer. The very intractability of the problem, which makes us shrink from handling it, is a danger-signal, and, on the late-seventeenth-century principle of expediency and utility, "the proper study of Mankind is Man" for the twentieth-century successors of the seventeenth-century utilitarians.

In fine, we, in our generation, have as good a reason as our late-seventeenth-century predecessors had in theirs for trying to jump clear from a traditional approach to the mystery and for making a new start from a different angle. So, in our generation, let us set our feet on the spiritual path again, but, in making our jump in our turn, let us take care not to fall into our predecessors' mistake. Let us be sure to bring away with us the mental tools that Experimental Science and Technology have been forging during these last two or three hundred years; for it would be unwise to discard them till we have found out whether they can be adapted for use in striving to reach the spiritual goal which is now again to be our objective.

In the preceding chapter,* we have found all the higher religions agreeing that this goal is to seek communion with the presence behind the phenomena, and to seek it with the aim of bringing oneself into harmony with this Absolute Reality. In making a fresh attempt to approach this goal, we may find a promising starting point in a paradox

* See *An Historian's Approach to Religion*.

that has been disclosed in every penetrating analysis of Human Nature, in whatever time and place and social milieu the observation has been taken.

I delight in the law of God after the inward man; but I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members.¹

Man's war within, between his Reason and his Passions . . . If there were nothing but the Reason, and were no Passions . . . If there were nothing but the Passions, and were no Reason . . . But, as Man has both, he cannot be free from war, since he cannot be at peace with the one without being at war with the other. So he is always divided, and always his own adversary.²

Thus is Man that great and true amphibium, whose nature is disposed to live, not onely like other creatures in divers elements, but in divided and distinguished worlds. (*Sir Thomas Browne*.)

Human Nature is, in truth, a union of opposites that are not only incongruous but are contrary and conflicting: the spiritual and the physical; the divine and the animal; consciousness and subconsciousness; intellectual power and moral and physical weakness; unselfishness and self-centredness; saintliness and sinfulness; unlimited capacities and limited strength and time; in short, greatness and wretchedness: *grandeur et misere*. But the paradox does not end here. The conflicting elements in Human Nature are not only united there; they are inseparable from one another.

The greatness of Man is great because Man knows that he is wretched. A tree does not know that it is wretched. . . . All these miseries are so many proofs of Man's greatness; they are the miseries of a grand seigneur, the miseries of a king who has been dispossessed. . . . One cannot be wretched unless one can feel it. A ruined house is not wretched. Man is the only wretched creature that there is . . . Man knows that he is wretched, so he is wretched, since this is the fact; but he is also impressively great, because he does know that he is wretched . . . This ambivalence of Human Nature is so evident that some people have supposed that we have two souls; an undivided personality seems to them incapable of such extreme and abrupt variations, from a boundless presumption to a horrible spiritual prostration . . . If he boasts himself, I humble him; if he humbles himself, I boast him in fact, I contradict him all the time until I make him understand that he is an incomprehensible monster.³

Human Nature is an enigma; but Non-Human Nature is an enigma too; and both must be samples of the nature of the universe in which Man finds himself. It is as reasonable to explore the Universe in terms of the one as it is to explore it in terms of the other. Human Nature will not account for the aspect of the Universe that mathematics and

¹ Rom. vii, 22-23.

² Pascal, B.: *Pensées*, No. 412 in Leon Brunschwig's arrangement.

³ Pascal, *ibid.*, Nos. 397-9, 416, 433.

physics reveal; but then these will not account for the aspect that is revealed in Human Nature. There is no ground except caprice or prejudice for treating the mathematico-physical aspect of the Universe as being real in any fuller measure than the spiritual aspect is. The mathematico-physical aspect, like the spiritual aspect, is a datum of human consciousness. Our view of the physical universe is no more objective than our view of ourselves. Our experience of the union of conflicting yet inseparable opposites in Human Nature may explain more things in Heaven and Earth than just Man himself. This ordeal of serving as a battlefield on which opposing spiritual forces meet and struggle with one another may be characteristic of the nature, not only of Man, but of all life on this planet. It might even be characteristic of the nature of God, if we use the traditional name for the personal aspect of an Absolute Reality which must have other facets besides. In any case, a human sample of the Universe is as fair a one to take as any other.

This human sample indicates that the Universe is a society of selves, besides being the set of waves and particles that we see through the lenses of mathematics and physics; and in a society of selves there are bound to be both desires and sufferings. This must be so, because a self cannot be self-contained. It cannot insulate itself, and it cannot embrace within itself the sum total of selves and things. If it were not conscious of things or selves outside itself, it could not be conscious of self either; and consciousness is one of the hall-marks of selfhood. But, if, for this reason, a self cannot either shut out the rest of the Universe or annex it, then two other hall-marks of a self must be the experiences of yearning and of suffering. A self is bound to feel yearnings towards selves or things, outside it, of whose presence or existence it is aware. These yearnings are bound often to be thwarted, since the satisfaction of them lies only partly within the power of the self by which they are being felt; and, where there is frustration, there is pain. The inseparability of desire and suffering from selfhood is attested by the universal experience of Mankind, and all the higher religions agree in taking the fact of this experience for granted. But they differ with one another over their policies for dealing with a practical problem that arises from the undisputed matter of fact—and this practical problem cannot be evaded. A human being can perhaps avert his mind from the intellectual problem of the mystery of the Universe, but he cannot help yearning and suffering; and a religion that had nothing to say to its adherents about these feelings would ring hollow.

(To be continued).

East African Melting-Pot

JOHN TAYLOR

A talk given at the Frontier Luncheon on 17th November, 1955

East Africa is a string of islands. Modern political maps which show Tanganyika, Kenya and Uganda as an unbroken area of pink are dangerously misleading, because they tempt us to generalise and suggest that the truth about these territories is something homogeneous and evenly spread from the Ruvuma River to the Albert Nile. But that is not the case. A population map shows that here and there are islands of habitable land, amidst great tracts of almost emptiness—the domains of the tsetse fly, the deserts and the swamps. Even in the habitable parts the areas of progress and development are few and far between, what the Dow Report* calls "a series of small islands of modern production in a sea of relatively stagnant subsistence economy and unexplored and undeveloped natural resources." If we would think honestly about the Church in East Africa too we must hold this picture of an archipelago in mind. Anglicans, for example, think of the Bishop of Mombasa and his enormous diocese embracing all of Kenya Colony, forgetting that for the most part he is concerned with three islands of Christian concentration only. To quote the Dow Report again: "These islands of activity are strung out like beads along the main railways and other lines of modern communications."

The Dow Report is great, I believe, precisely because it reflects that sort of realism. It recognises that East Africa is the poorest of all the territories remaining under Britain's control. Not only do the economic conditions preclude the Africans from the possibility of full and satisfying life but they create a growing insecurity which aggravates envy, bitterness and fear in all their social and political contacts with other races. This massive and courageous Report criticises the agrarian policy of the past which has perpetuated the tribal and communal ownership of land, whereby every clan group must flog its own limited and deteriorating land to produce the whole of its wretched diet, with very little trade and exchange and consequent no planned use of crops.

The dice are hopelessly loaded against the African who wants to develop his farming on modern lines. He cannot raise a loan on the security of his land, for he has no private title to it. He often cannot

*East Africa Royal Commission 1953-55 Report. (H.M. Stationery Office, 17s. 6d)

extend his farm by buying adjacent land, nor can he sell his land to buy elsewhere. If, even under these conditions, he prospers a little, he is burdened by the intolerable demands and claims of other members of his clan. Meanwhile, increasing contact with the outside world leads him to demand new sources of income in order to fulfil new needs and desires. As his situation becomes more and more precarious, both economically and socially, he clings to his exhausted bits of tribal land as a drowning man to a straw. The Commission boldly recommends that by a radical change of policy the governments of the territories should set on foot the transition from a tribally regulated system of land tenure to a modern society in which property is owned individually or by agencies. The whole system of statutory reserves, including the sacrosanctity of the White Highlands, should be gradually and responsibly broken down. "It has to be understood", says the Report, "that the isolation of the races in East Africa must be overcome. Without the close economic integration of all their efforts the poverty of East Africa will continue. The development of East Africa basically depends on the extent to which the indigenous population can, with the help of necessarily small numbers of immigrant peoples, be integrated into the world economy and can draw from it the capital and complementary resources of skill and enterprise to make this possible." With this aim in view, the Royal Commission would drastically pitch the African population into the rough and tumble of an exchange economy, in the faith that they are ready to come of age and to learn by experience in open competition and free enterprise. The old paternalism and protection inherent in the word "trusteeship" must be ended. In the daily decisions of an individualist economy Africans, learning by hard experience, will advance rapidly to full maturity.

I have referred to the Dow Report mainly because it seems to me to spotlight one or two of the dilemmas which confront thinking people in East Africa to-day and which are operative in many different spheres.

In the first place there is the choice between African dependence and African responsibility. The paternalism of the best type of white man in Africa dies hard. The desire to save Africans from exploitation and to save them from their own mistakes can be passionate. And on the African side, there is often a deep reluctance to be made ultimately responsible. I remember how slow we were in the missionary institution at which I worked to realise how patriarchal was our relation to the adult men and women students in the training college, with what proud martyrdom we endured the incessant calls for help and decision in a multitude of trivial concerns. But when at last we saw the wrong

that we were doing, and decided to delegate to the students themselves the majority of these responsibilities, then we met with a blank resistance. Over and over again the senior student, a man several years older than I, came back with the same retort, "But you are our father. We shall not be disobedient children. We shall take over any of these jobs which you think we should be doing for ourselves. But you must give the orders". And persistently I replied, "I am not your father, and I am sorry if I ever gave that impression. I am your brother and I'll do any sort of job that needs doing, with you. But we must decide on it and plan it and carry it through together". But it took more than six months before this policy of mutual concern was accepted and the students' own Village Council undertook responsibility for all their affairs.

That readiness to be nursed and protected is one element in the situation; it is derived, I believe, from the hunger for parental love in a race of partially deprived children, which expressed itself in the ancient pattern of patriarchal chieftainship, but which has been unnaturally preserved by the policy of Indirect Rule and also by the imposing paternal figures of the great Missionary and the great District Commissioner. But we ignore at our peril the tremendous potential of leadership in individual Africans.

I heard the other day of a young man from Ankole in the southwest of Uganda who was working as a junior clerk in the offices of the district administration. Several times he wrote laborious letters to the Protectorate Government and to the Native Government applying for a scholarship to England; but every time he was turned down because he had only had four years in a primary school. He didn't blame them for refusing him, he admitted that a boy who had only gone as far as Primary IV didn't stand a chance of being considered. But he went on applying all the same. And then one day a Swiss business man, touring East Africa, called at the Station. This young man volunteered to show him round and in course of conversation managed to tell his story, and told it so successfully that, later the business man sent him enough money to take him to Great Britain for seven years. He applied for, and got, a place in a university in Wales. The Colonial Office offered to keep the money for him and pay it to him in termly instalments, but his answer was, "No, thank you; I got this money by God's help and by my own skill, and I shall look after it by my own skill". Every summer vacation he visits his benefactor in Switzerland he is at present eating his dinners in the Middle Temple.

There are thousands of boys in East Africa who only go to school as far as Primary IV. But that doesn't mean that they have reached the limits of their ability. We need to think more about the astonishing power of African Society to throw up spontaneous leadership, which is, as it were, the obverse side of the coin of tribalism. The Revival Movement, which has spread throughout the Churches of East Africa and beyond, has demonstrated this as, again and again, quite humble village folk stand out, capable not only of leading a fellowship meeting but of organising local conventions and of guiding with intuitive insight the spiritual and social affairs of the group. As soon as one village Hampden is removed elsewhere, another leader appears to take his place. This quality may work for evil as well, as has been shown in the Mau Mau movement to the great confusion of the British military and police. This aptitude should make us think again about the nature of the ministry in the African Church. Almost in spite of our ordered ministry there seems to appear a charismatic leadership in the African Church just as it did in the days of the New Testament. If we recognise such leaders our Churches will be greatly enriched and will tend to become more truly indigenous. If we make no place for such leaders we shall find them breaking off to found African sects and prophet movements.

Denial of Unique Creativeness

The same danger exists in the whole of society beyond the Church. We frustrate this latent leadership at our peril. Laurens van der Post has written that "we force the African continually to take from us and prevent him from giving to us in his own rich way. We deny Africa its own unique creativeness. It is this frustration which is inflaming primitive man in Africa in the individual as well as the collective sense".*

In the light of this African potential we should welcome the strong recommendation of the Dow Report that the territorial governments should concentrate on making available to far more Africans training and experience in managerial and administrative skills, and not only technical training. No government can reasonably fail to endorse this policy if it honestly intends to promote direct African participation in the new industrial development which must take place, and thereby to allay those desperate suspicions which must bedevil all such development as long as Africans are excluded by their deficiency from such participation. I hope that both Church and Mission in East Africa will do all they can to encourage the implementing of these proposals,

**The Dark Eye in Africa*, p. 20.

and wherever a Christian African succeeds in reaching the higher levels in commerce or industry, to support him by their belief in him and by their continued fellowship.

The second dilemma which confronts the peoples of East Africa is the choice between tribe and modern nation. I think that the case which the Report makes against the communal ownership of land and the continuance of the old subsistence economy is indisputable. In Buganda the switch to a system of private freehold was made long ago. That great man Sir Harry Johnstone by extraordinary good fortune—for I think that even he was wiser than he knew—by the Agreement of 1900 made over one third of the Uganda Protectorate to be available for African freehold ownership, dividing it amongst 3700 people. To-day there are more than 60,000 independent African landowners in Uganda. That act of high-handed interference in age-old custom was carried through at the beginning of the honeymoon period of the British-Buganda relationship—in the midst of what Laurens van der Post has called “the enormous hush that fell over Africa in the wake of the coming of European man”. Forty years passed before the traditional heads of the clan lands, the Bataka, brought to the surface their smouldering resentment over their dispossession, and by that time their cause was a dead one. It will be an infinitely harder task to introduce such a revolutionary change into the inflamed and resentful East Africa of these days. But there is no doubt whatever of the immense advantage that the change has wrought in Uganda.

There is a growing number of Africans who would welcome the change to a wider loyalty than that of the clan and the tribe. I have found among West African students that a very common, albeit one-sided, criticism of British rule is that by perpetuating self-contained regional administrations we have encouraged tribal thinking and made far harder the task of the Africans who now have to build a modern nation out of the pieces. In Uganda, as in West Africa, the political party which commands the greatest following is that which claims to override tribal divisions in a nation-wide policy.

These things are true. Yet I have deep misgivings over the facile rejection of the tribal pattern. For it seems to me that two things are being confused. It is one thing to argue economically that tribalism, as a system of land tenure, is inadequate and destructive, and even to recognise that, once the land tenure is changed, tribalism as a social structure must collapse. It is another thing to ignore tribal loyalty as a spent force and to disregard these small local groupings in the pattern of the future. The argument moves somewhat illogically

from the failure of a particular system of land tenure to the economic necessity of mere size. If the African wishes to take his place in the modern world, it is said, he can only do so as a member of a great bloc, larger and more comprehensive than any of the single territories of East Africa. This is implied by the Royal Commission and is stated quite specifically in Dr. Oldham's most recent book *New Hope in Africa* (which is reviewed in this issue of the CHRISTIAN NEWS-LETTER). Economists may be on the side of the big battalions, I am certainly not qualified to argue with them. But it is quite desperately important that the policies that are prepared for Africa take into account other factors in the life of man than the economic ones.

Laurens van der Post says that "a great deal of the trouble in Africa is due to the fact that the people in command of the situation, the white ruling races, do ignore the inner realities of the situation and do not seem to have even an inkling that what they are faced with is a problem which is very largely a problem of the great imponderables of being". That was the heart of our mistake over the Kabaka—a mistake which by the grace of God a very great governor is doing his utmost to redress. We could easily make the same mistake over and over again in our implementing of the Dow Report. We must reckon with the imponderables of the human factor, most of all when they are a closed book to us. To ignore them on the grounds of economic necessity is sheer materialism.

The Church, as I see it, has this supreme task in East Africa: with constant vigilance to witness to the plain historical truth that a people that gains a higher standard of living but loses its own soul does, in fact, perish. The Dow Report shows a fine awareness of this; but those who implement it may not always recognise how intimately the African soul is nourished by the deep loyalties and securities of family and tribal patterns, nor understand the vitality that is drawn from the head of the clan, the chief, or the king.

A very penetrating article on the Dow Report appeared in *The Round Table* last September. "The Report", it says, "deals with Economic Man, and says what is good for him. What of Social Man, that unstable, passionate, a-logical creature? Or Spiritual Man, a presence even more unpredictable and elusive? For Africans, like all men, are not only producers of crops, consumers of goods and payers of taxes: also they worship gods, propitiate spirits and reverence: they love and hate and envy, they suffer martyrdom and inflict torture. Only when Economic, Social and Spiritual Man co-exist in a reasonable degree of harmony is there any hope of stability."

There is plenty of evidence that the communal spirit is far from dead more, that it may never die, since it expresses an undying need. The question is then whether the complete economic Westernisation which the commissioners desire—the end of tribalism—can be squared with the social needs of the people . . . whether Economic Man's meal will nourish Social Man, or prove to be his poison."

A woman in Uganda, whose father lived in the same country paris as I, and owned most of the land round about, was married to the first Muganda to graduate in this country: she worked for two years as a star in the Denham studios. When they returned to East Africa they lived on the campus of Makerere University and were leading lights in Kampala Society. Her husband was appointed headmaster of a school close to where I worked and they moved out into the country. Shortly afterwards I was walking one evening and I passed her digging a new plot of sweet potatoes. When she saw me she walked towards me barefooted in the soil, her father's soil; she rubbed her earthy hands down the front of an old, drab frock and, as she took mine, her face shone with an indescribable happiness. "Oh, John", she said, "it is wonderful to be back. For the first time in six years I feel clean".

The New Patriotism

That is why I feel that the Capricorn Africa Society, for all its magnificent idealism, is a little naive in its belief in what it calls "the urge, increasingly felt among all races, to become part of a greater communion, racially and economically", and in its hope that Africanism, the new patriotism, will come to take the place of outworn local loyalties of tribe and language.

I cannot see it working that way. The only natural soil for the flowering of patriotism are the sentiments surrounding birth and childhood, family, friendship, common language, a storehouse of songs and stories, the raw materials of a culture. Apart from these, patriotism springs only from the threat of a common enemy; and there is an Africanism of that sort already, which makes the whole continent one—the growing sentiment for a single African race, which made it natural for a Nigerian clergyman to exclaim two years ago "Now the British are dropping bombs on my people", referring to the Kikuyu on the other side of the continent. Apart from the daemonic type of race dynamism, patriotism grows quietly from the roots of home and community.

The British reluctance to explore federal patterns of constitutional development in Africa is perplexing and, I believe, dangerous; it

hard to say whether it is due to a political blind spot or to a determined policy. In Uganda and other territories the different standard of development among the various tribes constitutes the heart of the political problem—Africans believe that the main tribal regions should develop into partly autonomous states within the framework of an overall Uganda federation. The Colonial Government, however, comes down quite firmly on the side of a unitary state. The Gold Coast, established as another unitary state, now uses its freedom to seek for a new solution in federal terms. Over and over again we have proved that the best loved and most effective administrative officers are those who, over long years, build up a passionate and proprietary love of one particular tribe; yet such men often seem to be regarded as a menace in the Colonial Service, and the game of General Post is energetically played to discourage such local patriotisms.

It would suggest that the pattern which does least despite to the facts of Africa, and which holds out most hope of a slow development of overarching loyalties for all races, is to be found in the exploitation, rather than in the denial, of these local groupings.

The choice between paternalism and African responsibility and between tribal loyalty and the big economic bloc, are two of the ingredients in the East African melting pot; bubbling around them is the seething stew of racialism, which makes men explain away all grievances and all inequalities in terms of colour. What is the Church called to do, involved as it is in this situation?

First, the Christian community can, and must, provide a forum where people of different races and backgrounds can discuss and learn from one another in the context of that other dimension which the Church exists to proclaim. Here and there this is happening. The Namirembe Discussion Group meets week by week at the Bishop's house in Kampala for this purpose. To that group, two months after the deposition of the Kabaka, the African delegation, back from London, came informally to report; and the Governor of Uganda, having asked if he might attend, was welcomed provided he came as a private individual. It was a tribute to the atmosphere created by that group that the Buganda Government chose Namirembe as the site for the deliberations of its committee with Sir Keith Hancock later in the year.

Secondly, the Church is supremely called to be the all-embracing fellowship of the Body of Christ. There is a grave danger of the Church limiting its outreach to those recognised fields of action which are already in the control of Church authority. This is a form of possessiveness which the Younger Church inherits from the missionary

society. We tend to think of the Church as being only that which is written on the files of the Mission's, or the Church's central office. Action which lies beyond our centralised control is scarcely Christian action. So inevitably the Churches in Africa are poor in frontier activity. There are Christians, white and black, working in Government Departments of social welfare, as probation officers, in town clubs and settlements, in journalism, in politics and in co-operatives. There is no ecclesiastical control over them, yet they need to be made sure that they also are the Church. There is the utmost necessity, as East Africa develops, for the Church to be a generously inclusive fellowship, a loving adventurous family, not a rigidly defined institution jealous of its authority.

Thirdly, the Church must keep alive, in every arena of discussion and planning, the awareness of those spiritual and emotional imponderables on which the vitality and happiness of human life depends. It is a sad and shameful thing that, with so much of the education of African children in the hands of the Church, we have done so little to train the emotional side of their life. We have given them a largely cerebral Christianity. The majority of the younger generation of African Christians do their thinking in the classroom, but they do their feeling in the village. The Church in Africa must become the place where the African's deep emotional life, his sensitiveness to the spiritual quality of his world, becomes fully articulate. If the Church will not provide him with that mouthpiece, then his message to the rest of our over-rationalised world will never be spoken; and he will fall back into the barely audible muttering of inarticulate resentment and rejection.

Can the Church accomplish this threefold task? Humanly speaking she is too weak and ill-equipped. But here and there in her mids are men and women of giant stature—quiet people of child-like faith and balanced maturity, and with the gifts of great forgiveness and deep laughter. They also are strung out like a string of islands. But “no man is an island”. Through them, and their contagion, the Church may yet be the Church.

It may be that a lot of superstition, it may be that a lot of conservative prejudice clings to the historic Churches; but superstition and prejudice are the grime upon the pavement of what is still a sacred building; and he who would wash that pavement clean should be willing to get down on his knees to his work inside the Church.

A. R. Vidler

Church and State in Cyprus

From a Correspondent recently in Cyprus

In all its long history, the Island of Cyprus has never before commanded the attention of the world as it has done in recent years. Mounting political unrest, and the recent emergence of a well-organized terrorist organization, has placed Cyprus on the front pages of newspapers throughout the world. Amid a welter of news and views the spotlight of publicity has played chiefly upon the personality of Archbishop Makarios III, and it has caused surprise and pain to many Western Christians to find an archbishop taking so prominent a part in a political agitation which has produced violence and murder.

To understand the position of the Archbishop of Cyprus in the contemporary situation, it is necessary to be acquainted with the long traditions which he has inherited. There is no Church in Christendom more proudly aware of its origins than the Church of Cyprus. Its foundation was the first-fruits of the Pauline Mission to the Gentiles, and in its service and defence the Apostle Barnabas, himself a Cypriot, gained his martyr's crown. From this beginning, the Church of Cyprus has always fought strenuously to safeguard its independence and autonomy. With the development of monarchical episcopacy, and the growth of the Eastern Patriarchates, the island church had an increasingly difficult fight for independence, a fight it would almost certainly have lost but for a most fortunate dream granted to the then Archbishop in 482 A.D. In his dream the Archbishop met with St. Barnabas, who showed him where to find the apostolic martyr's tomb. The following day the Archbishop with his clergy went to the spot shown in the dream and unearthed a tomb which was at once accepted as the authentic tomb of Barnabas, since it contained a manuscript copy of the Gospel of St. Mark, alleged to have been written by St. Barnabas himself.

The Archbishop lost no time in forwarding the startling find to the Emperor Zeno, who was so profoundly impressed that he at once conferred autocephalous status upon the Cyprus Church, and bestowed three singular privileges upon the person of the Archbishop. Henceforth the Archbishops of Cyprus were to share with the Imperial Person the right to sign their names in red ink, they were to wear Imperial purple, and they were to hold in their hands, not the usual pastor's staff, but an orb. There can be no doubt that this bestowal of the symbol of temporality has much to do with the present political power of the Archbishop. Across the ages the Greek-speaking com-

munity on the Island has rallied about his person. From the beginning of history the Island has been subject to an unbroken succession of foreign rulers. Persians, Egyptians, Romans, Byzantines, Crusaders, Venetians, Turks and British have in turn held sovereign sway. Through long centuries of alien intrusion the Greek-speaking Cypriots have found a sense of ethnic unity through their common loyalty to their elected Exarch, who is also their Archbishop.

There are four Dioceses in Cyprus, including the Archdiocese of Nicosia, and all the Bishops are elected by an ancient system of popular suffrage. The laymen elect electors, who join with certain ex-officio dignitaries in electing the Bishop. All the Bishops, except the Bishop of Paphos, were expelled from the Island in 1931 as a result of their undoubted implication in the riots of that year which culminated in the burning down of Government House. When the hierarchy was reconstituted in 1945 a general undertaking was given that the bishops would henceforth refrain from political activity. In spite of this undertaking, every episcopal election since that date has been fought out on a political issue. There have been two candidates, one sponsored by the Nationalists as the official champion of Enosis, and the other put forward by the Communists. The latter has always been in a most peculiar position, as not only is Communism officially condemned by the Church, but the Communist Party has paid lip-service to the Enosis slogan, though it is well known that the achievement of Enosis must immediately issue in the outlawing of Communism in Cyprus as in metropolitan Greece. The recent proscription of Communism by the Cyprus Government will have cleared the air a little, and will have been welcomed with relief by the Church which for some years past has had an anxious eye on the mounting political influence of her rival. Unfortunately, this does not mean that future episcopal elections will be other than political occasions. A new bishop will still mean a new mouthpiece for Enosis. The people are never given a chance to vote either for an anti-Enosite policy, or for a man simply on the grounds that he is godly and learned. And the successful candidate has committed himself so unreservedly to the Enosis slogan, that he is deprived of all room for manoeuvre, and he can never divest himself of his responsibility to act as a political mouthpiece.

However much we may feel outraged by the prospect of a Church proclaiming a militant political creed, nothing is gained by urging this Church to mind her own spiritual business. For better or worse, the Church of Cyprus is inextricably committed to the Enosis campaign; that she will certainly live to regret this is fully appreciated by

many of her own wiser sons. There are many examples in the history of Christendom of the unwisdom of a Church identifying herself with particular course of political action. In the nature of things, politics divide and a militant policy produces, sooner or later, an equally militant opposition. When the chief agent of policy happens to be a Church, the opposition declares hostility, not only to the political policy, but also to the Gospel which the Church is commissioned to proclaim. Already many Cypriots discreetly express disquiet at the mounting political activity of their Church, and deplore the fact that the pulpits are rarely, if ever, occupied by men only interested in proclaiming and expounding the Christian Gospel.

Those who realise the great dangers the Church is putting herself in are very careful to keep their views to themselves. Persistent propaganda has established an axiom that any deviation from the Enosis line is traitorous and unpatriotic. If you happen to think that these are the very epithets to apply to Enosis itself, and that true patriotism consists in securing the future of Cyprus for Cypriots themselves rather than handing the Island over in perpetuity to Athens, you will be very careful to keep your views to yourself. Quite apart from the overshadowing threat of the new terrorism, Cyprus is still a place where many an argument is silenced with a knife, and where almost everybody inwardly concedes to the Church the power, not only to condemn, but to condemn everlasting. Moreover, the people have had no experience of any kind of responsible self-government, and have consequently learnt nothing of independent thought and judgment. Yet the apparent unanimity of the Enosis demand is more apparent than real, as anyone personally acquainted with responsible Cypriots knows full well. Unfortunately, there is no means of ascertaining how numerous the opponents of Enosis really are. These people are silent, fearing excommunication, fearing the reprisals of terrorism, fearing social and economic ostracism, fearing for their children should the British suddenly surrender and depart.

The present situation in the Island is wholly deplorable. On the one hand blind terror wanders abroad with the tacit approval of the Church, and on the other hand the British have to continue to rule a reluctant people by direct decree. The only course now open is to restore law and order, to suppress the terror utterly, and so to recreate confidence. When this is done, circumstances may arise in which it will be possible to introduce a liberal constitution within the framework of which responsible Cypriots may be able to work out for themselves the ultimate future of their country.

Frontier Chronicle

An African Church Conference

At Marangu, Tanganyika, there was held in November the first all-African Lutheran conference, with five thousand visitors from all parts of the continent. Most of the 150 delegates and three of the five presidents were black Africans and the findings of the conference reflect a refreshingly frank attitude to the problems faced.

For example, the Commission on *Faith and Confession* ask: "What is the Church's answer to polygamy? In some parts of Africa this is not only a question of old heritage and heathen custom, but a far-reaching socio-economic problem. The Church's stand on monogamous marriage seems to end

in ever-increasing prostitution . . . Can the Church accept a man living in polygamy with all his wives or only one—*which one?* May he choose? What about the wives? Do we allow the first, or the second, or the third wife to join the Church without leaving her husband? Our practice even in the Lutheran churches seems to differ . . ."

They conclude by suggesting that there should be prepared a *Confessio Africana*—"not necessarily replacing the older confessions, but amplifying the Lutheran teachings in terms and in a language which will be understood by the modern African".

What About The Others?

The Roman Catholic Church set a target of £500,000 for their fund to help African mission schools after the passing of the Bantu Education Act. The total received has already passed £900,000.

It must frankly be admitted that help to other Christian schools in South Africa has been proceeding at a disconcertingly slow rate: it seems almost as if more

energy has been spent on discussing how appeals might be launched than in actually raising any money.

CHRISTIAN NEWS-LETTER readers who would like to help here and now may care to know that the Africa Bureau *Schools and Families Fund* is still open. Address: 30 Old Queen Street, London, S.W.1. (Tel. TRAfalgar 4224.)

Ecumenical Social Survey

Four churches in the Moor and Sharrow districts of Sheffield decided after the Evanston conference to do something together; and with the expert advice of Dr. P. H. Mann of Sheffield University School of Social Studies they planned a joint survey of their neighbourhood, which has included 300

careful interviews with selected households.

Their preliminary report gives a salutary shock to those at ease in suburban Zions. Of 300 houses 265 lack bathrooms, and 279 indoor lavatories. Ten of the sixteen schools were constructed before 1900 and none have

any playing fields attached to their buildings. They add: "Desperate lack of playgrounds—though plenty of waste land". On public houses they report "Economically the area is over-supplied . . . No reports of drunkenness as a problem—Sheffield is an extremely sober city compared with other industrial areas".

One of the most useful parts of this very practical survey is the attempt made to find sensible ways in which church people can help, both individually and by political action together, to improve conditions in the neighbourhood. Suggestions range from the problem of smog to the resiting of traffic signs and the control of local cats!

Church Film Centre

At a recent meeting in Paris, presided over at the first session by Dr. Marc Boegner, it was agreed to set up a European Film Centre for the Churches.

The objects of the centre are to assist with the task of evangelism and moral education by means of the film. Experts from a number of countries have agreed

to serve as the centre's first officers, and they hope to arrange an exchange of experience and methods by means of a newsheet and regular meetings. The first chairman is Pastor Henri de Tienda, who has been responsible for much pioneering work through "Sercinev" and "Film et Vie" of the French Protestant Church.

Secretariat for Academy Movement

The heads of the German Evangelical Academies are already linked with the heads of similar organizations in other parts of Europe. Their organization (or Leiterkreis) has now set up a provisional secretariat, with plans for energetic co-operation between the different church colleges which are working among lay Christians in

Europe. The secretariat will work in close conjunction with the department on the laity of the World Council of Churches.

Further information may be obtained from the English Correspondent to the Leiterkreis, c/o the CHRISTIAN NEWSLETTER.

M. G.

Homosexuality—Sin or Crime?

P. G. LANGDON-DAVIES

A book on the Christian attitude to homosexuality, the author of which has avowedly “refrained from any discussion of the theological and moral aspects” of the subject, might well be expected to be somewhat limited in scope. But Dr. Sherwin Bailey’s book, though ostensibly an historical study only, in fact goes far beyond this and presents certain conclusions and even comprehensive proposals for legislative reform, which though they will be readily accepted by many people are scarcely to be deduced from the tradition of the Church.

Dr. Bailey’s main object is clearly set out in the introduction:

I shall hope to show that the legend of the “persecution” of the homosexual by the Church is a gross and unwarranted exaggeration, and that the picture of warped and narrow-minded clerics, obsessed with a horror of sodomy, delivering hordes of innocuous inverters to the *vindices flammæ* is largely a ludicrous invention of modern rationalism.

This to a great extent he succeeds in doing; to readers who are not so well versed in the wilder extravagancies of modern rationalism as is Dr. Bailey it may seem no great feat. What seems to emerge from this careful and extremely honest study will probably surprise few readers; it is:

- (1) that the Christian Church has at all times expressed the strongest disapproval of sexual perversion of all kinds as being contrary to the will of God, and
- (2) (still less surprisingly) that the Christian Church teaches that the homosexual offender (like other offenders) is not only a criminal who may deserve punishment, but also a sinner who needs to be won to repentance.

Dr. Bailey considers this tradition to be:

- (a) erroneous in so far as it is based on the Sodom and Gomorrah tradition, and
- (b) defective in that it takes no account of the existence of genuine “inversion” as opposed to “perversion”.

According to Dr. Bailey, the reason for the destruction of the Cities of the Plain was not what we have always thought it was at all. If the relevant texts are rightly understood, he says, we find that the sin of the Sodomites was not homosexuality but inhospitality. How far this textual argument is successful is beyond the capacity of this reviewer

**Homosexuality and the Western Christian Tradition*, by Derrick Sherwin Bailey Ph.D. (Longmans, 15s.)

to decide, but it may be said that on the one hand as expounded in this book it carries a certain conviction but that on the other hand it does not appear to win much acceptance among scholars.

There is, however, no need to consider what alterations in doctrine (to say nothing of vocabulary) such an interpretation would necessitate for, as Dr. Bailey points out in discussing the influence of early Roman Law on Christian doctrine, it is not unreasonable to suppose that the same attitude to homosexuality would have been accepted by the Church even without the confirmation purporting to come from the story of Sodom.

The second point—that the Church's teaching takes no account of inversion—seems open to doubt to say the least. Inversion, in its simplest form, is a condition of a small minority of the population who through no fault of their own feel themselves sexually attracted to members of their own sex and not to members of the opposite sex. Although from a medical point of view much more has been learned about inversion in recent years, it seems unlikely that the existence of such a condition has not always been recognised. As Dr. Bailey himself points out, while the condition itself is morally neutral, the acts in which it finds expression are subject to moral judgment no less than any other sexual acts.

There seems to be no reason why such a condition is any different in kind from (say) abnormally strong heterosexual desires, which may lead to wrongdoing. It is hardly surprising that some people are predisposed to one kind of sin and others to another, and this cannot in itself affect the teaching of the Church as to what is and what is not sinful.

It is certainly possible that many people feel more sympathy for the invert who has no means of legitimate sexual activity than for the observer, who though capable of a natural sexual life deliberately chooses an unnatural one. But even if the existence of inversion were a new discovery, it does not follow that the Christian teaching requires alteration because it is found that there are those who, if homosexual practices are denied them, will have no means of sexual gratification at all. This would involve the acceptance of a doctrine that it is God's will that all his creatures should be permitted to engage in sexual activities of one sort or another, a doctrine which is certainly not to be deduced from the tradition of the Western Church.

No such drastic changes of thought are necessary, however, to the acceptance of Dr. Bailey's main proposals for reform of the English law. These may be summarised as the repeal of the enactments which

make homosexual acts between adult male persons in private and without any element of fraud, violence or public indecency, punishable offences under the criminal law.

The reason why such a repeal is desirable really has nothing whatever to do with Christian doctrine. It is simply that by its very nature such a law cannot be enforced except in the small minority of cases in which the offender either confesses or is for some reason betrayed by an accomplice. For this reason the police are unable to enforce the law except in the most spasmodic and capricious way, the courts are placed in a false position and so far from suppressing the evil at which it is aimed the law actually gives encouragement to the graver crimes of blackmail and perjury and brings the administration of justice into disrepute.

There are many things which the Church teaches are sinful—fornication and adultery, to say nothing of lying, envy and greed, are examples—but which are not and should not be offences against the criminal law.

Perhaps the most important point is one which Dr. Bailey fails to make; it is that acceptance of his eminently sensible proposals is not dependent on any alteration or even consideration of Christian doctrine as such.

To relieve the policeman of a duty which he cannot perform is one thing; to alter the duties of the priest quite another.

In the Next Issue

The next issue of the CHRISTIAN NEWS-LETTER which will appear in April, will contain articles on:

The Kirchentag Movement by E. H. Robertson

New Developments in Inter-Church Aid by Kenneth Slack

Sin, Selves and Suffering by Arnold Toynbee

and an article on the position of Christians in the Civil Service by a member of a Frontier Group of Civil Servants.

Life, Death and Food

KATHLEEN BLISS

Review of World Population and Resources. P.E.P. (Political and Economic Planning), 30s.

Global questions are not very interesting, nor do they seem very urgent, until something happens which makes them local and personal. If we happen to be on Waterloo Station when a boat train discharges its load of bewildered and shivering dark-skinned people clutching suitcases and bundles, we suddenly realise that some of the islands of the West Indies have more people than they can support and that conditions there must be pretty bad if these people prefer a casual job and a crowded, expensive and often squalid lodging in the cold of Britain. This book makes one realise that the same sort of situation exists in many parts of the world to-day.

The United Nations Food and Agricultural Organisation said in its report for 1954 that 1953 was a turning point in the matter of food production. It was only in this year that it could be generally reckoned that the world had recovered from the world-wide dislocation of agriculture caused by war. 1952 and 1953 were both good years for harvests of most basic crops and "world production for the first time since the war caught up with the growth of world population". But the meaninglessness of such a statement in human terms is seen by the fact that the same report can speak both of "burdensome surpluses" of wheat and of two-thirds of the people of Asia being worse fed than they were in the 1930's. Such a statement shows how right the P.E.P. working party was to devote a third of this report to country by country surveys. It is here that one meets the real problem face to face. Puerto Rico has doubled its population in fifty years and is still increasing by 2.5 per cent every year. India, with 400 million inhabitants, most of them living on the margin between hunger and serious malnutrition, adds another five million to her population every year. Java, where "six times Australia's population is crammed into one-sixtieth of Australia's area", has a population twice as dense as that of Great Britain. Japan, forced back within her island frontiers and with no possibility of emigration, is yet adding a million persons to her population every year since her recovery from the terrible effects of the atomic bombs. Italy, more especially Southern Italy, suffers from impoverished land and young men seek desperately for chances of emigration which have become more difficult since the war. And so the story goes on, countries such as the Gold

Coast or Brazil, which have the possibility of a larger population than at present occupies the land, are rare exceptions. There are large areas where people are noticeably worse fed than they were twenty years ago. There is no escape from the conclusion that if populations go on increasing at anything like their present rate, there is going to be famine.

The report shows a very marked contrast between the prevailing pessimism of the West and the optimism of the Communist governments of Russia and China. Russian population is probably increasing at about the same rate as that of the United States, which has at present one of the highest rates of increase in the world. Mr. Krushchev is quoted as saying earlier this year "if we added 100 million to our existing 200 million inhabitants, it would still be too few", and Russian delegates at the world population congress last year stated repeatedly that Russia had no population problems. The 1953 Census of China showed a population of 602 millions and estimated the increase at 12 million a year, but the tone of government utterances is consistently cheerful. A population of 800 million is thought of for the future, but in the meanwhile there is a call for a campaign to spread medical knowledge of birth control and a tremendous and successful drive to develop heavy industry, improve agriculture and carry out large-scale public works. By contrast the statement from the U.S.A., signed in this case by two individuals, is a pessimistic one. It starts with the usual American sensitiveness to the responsibilities which ought to follow great wealth: the thought that two-thirds of the world's population is hungry while Americans have the highest standard of living the world has ever known obviously hurts the conscience. But there follows an impeccably argued case both against immigration into the United States and against the export of food for anything other than emergencies such as famines. With a certain heat the authors remark that those countries that have population problems should solve them in "the most evident way", by the reduction of fertility.

As the report states the main responsibility for maintaining or raising the standard of living rests on the government and people of each country; but in the total world situation in this as in so many other matters, the two great rivals, Russia and the United States, face each other in contrast. Russia has within her own present boundaries some of the greatest under-developed areas in the world. She has already shown herself capable of a drive to turn deserts into gardens which sweeps all before it. When it comes to population policies, her experience is thus far unique. This report gives a fascinating description of the way in which the Soviet Government first promoted

a policy of population limitation with free abortions, free advice on birth control and easy divorce and then within a very few years carried out a rapid and completely successful *volte-face*, a policy of population increase, with abortions and the sale of contraceptives punished by the utmost rigour and large families rewarded. In other words, Soviet Russia has the confidence that she or any other Communist government can, by a combination of incentives and threats, change population trends at any moment that suits her. The cards possessed by the United States are of a different order. Within her own boundaries she has hardly any over-populated or underdeveloped areas on which she can practise her skills and lavish her wealth and knowledge: but she has the experience of having produced fabulous wealth by her own efforts and made her standard of living the envy of the world. So her strong suit is technical aid given direct or through inter-governmental agencies.

It is a real question whether the Communists may not get further with their optimism, even with its perhaps cynical disregard of the possibilities of disaster, than the West will get with the Malthusian gloom which impregnates this report. Immigration? No good: they'll only breed faster. Improved agriculture? Well yes, but a myriad new mouths will swallow up the results. And so birth control by some yet-to-be-discovered technique so simple, so effective that it will pretty well work itself without any human will or effort or restraint—this is the thing, and long and often is it said.

One does not need to be an opponent of contraception to sense something morally harmful and perhaps to that extent factually misleading in the basic tenor of this report. Its assumptions at many points are unconsciously naturalistic: animals and men must obey the law of adjusting population to food resources, under the threat of extinction. The Swiss have done this successfully and so also have the Tokopians, until the meddlesome missionaries turned up with their ideas about infanticide and so created a difficulty. And elsewhere too (how often is it said here) only religious obscurantism stands between our dilemma and a technically possible solution. The authors assume that man can be isolated as an eating-animal from man the moralist, the idealist, the worshipper, just as Kinsey thinks of man as a sex-animal and seeks to isolate him as that. In theory they admit that moral questions are involved in all this; in practice they do not face it. But man has solved his eating problems in the way he has in the modern world precisely because certain things were decided to be unthinkable.

As the report shows, there is not a single country with a declining population and a vigorous and creative society. There is a strong, even a Christian, case for contraception as the instrument of personal purposes, freely chosen, used under restraint. But when we advocate this as a policy for other races, we—all of us—ought first to make sure that we are not really influenced by unavowed motives of another kind. Is it not the fact that the West deeply and profoundly fears the East, not only the Communist East but the growing and proliferating Orient? Surely one can see this in American war novels. We cannot really argue a case for more and more Americans and Britishers and fewer Orientals without examining the possibility that our unconscious minds admit the rightness of stifling before birth the lives that we shrink from killing in other ways. Is it possible that we are thinking death when contraception comes to loom so large in the solution of a human problem?

Great human problems are not in the end capable of reduction to technical questions. Growing and vigorous nations full of a sense that whatever the present difficulties, the future is with them, are not going to sit around waiting for the Americans to discover a pill that will make them content with the little they have while the West swallows the irreplaceable minerals of the world. Can we really assume, as this report seems to do, that there will be no queue-barging, no pushing, only orderly efforts to reduce population to the resources available within present boundaries, and quiet starvation if this fails? This population problem is not one of technics but of the explosive, dynamic and threatening qualities of human life. It demands all the skill, the urgency, the love of neighbour that we possess, but above all it demands faith and hope in the future, an affirmation of the power of life over death. Speaking of the grim possibilities of war, Sir Llewellyn Woodward used some words which are worth quoting here. "There have been earlier times when the future looked as sinister as it does to-day, and yet society has managed to right itself by some curious gyroscopic action just when it was on the point of tumbling into the abyss. That is only a metaphor, but it describes something real: you may or may not choose to call this reality the will of God."

FRONTIER LUNCHEON

*The speaker at the next Frontier Luncheon
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Mr. ROBERT BIRLEY

Head Master of Eton

*His theme is
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From 1947 to 1949 Mr. Birley was Educational Adviser to the Allied Control Commission in Germany

*The Luncheon is at 12.45 on
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112 GREAT RUSSELL STREET, W.C.1*

*The chair will be taken by Dr. Marjorie Reeves,
the Vice-Principal of St. Anne's College, Oxford*

Capricorn Africa

M. A. C. WARREN

In the Christian vocabulary "hope" denotes a great deal more than expectancy. The word signifies the active reaching out to that which is longed for, almost to the point of its present possession. When Dr. Oldham uses this word in the title of his latest book* he uses it in this full-blooded sense. And as might be expected the book is an appeal from heart to heart. But those who know Dr. Oldham will not need to be told that he expects the reader to assess what he has written with shrewd judgment.

The hope to which Dr. Oldham draws attention is more than the hope that in Capricorn Africa a multi-racial society may find true expression in a realisation of the true meaning of *commonweal*. It is the hope that springs from certain practical proposals coming from *within* Africa itself which show that already Africans, Asians and Europeans, who think of Africa as their home, are joining together to wrestle with the problems of structure by which a sense of commonweal can become a *commonwealth*. Dr. Oldham is not dreaming dreams. He is recording an enterprise actually in progress.

This enterprise is the Capricorn Africa Society, a multi-racial group dedicated to the belief that it is possible within Africa to-day to create "a society in which a man's racial origin or the colour of his skin make no difference to his opportunities of self-fulfilment or of service to the community or to his treatment by his fellow-members of society." Dr. Oldham shows clearly, and with a certain critical detachment, how the Capricorn Africa Society hopes to achieve these ends.

First, he makes it clear that he and all working to this end are fully aware that what is called for is a new way of thinking about Africa, its peoples and its problems. No one with the faintest awareness of the present situation in Africa will underestimate the magnitude of this task. Indeed, without a profoundly religious attitude of faith the undertaking would be impossible. Part of Dr. Oldham's hope for Africa lies in his discovery that there are in Africa men of different races who have the kind of faith which before now has removed mountains. In claiming that the Capricorn Africa Society is "a deliberate attempt to turn in new direction the tides of human thought, feeling and action that seem to be hurrying Africa to conflict and disaster" he adds "Such an attempt would be in the highest degree presumptuous, if it were not

**New Hope in Africa*, by J. H. Oldham (Longmans, 1955, 7s. 6d.).

response to something fundamentally *right*—something that is deeply and firmly rooted in the constitution of things."

Second, animated by such a faith the members of the Capricorn Africa Society have set themselves two main tasks as their political objective. The first is to secure the passing of the legislation necessary to lay the foundations of a multi-racial society in the different territories concerned. The second is to provide a forum where there may be "face to face discussions between members of different races where there is, or appears to be, conflict between these respective interests". At the moment in preparation for the launching of their campaign just such "face to face discussions" are going on between members of the different races in all the territories concerned from the Rhodesias to Kenya. They are grappling with the practical problems of how to arrive at a common voting roll with a qualitative franchise open to all races, with due provision during a transitional period for Africans still living in tribal conditions. Few will be disposed to envy those engaged in finding a solution to these problems. What is important is that they are being courageously tackled by men who are clear about their goal. This particular method or that, as a means to reach the goal, may prove impracticable. Many ideas may be buried beside the road where their exponents may be buried too; "but the road goes on". The Capricorn Africa Society in this, as in other respects, is ready to make mistakes and to admit them when made, provided that the end is kept in sight.

To all this Dr. Oldham gives eloquent expression. The Capricorn Africa Society is happy to have found a prophet who has for so long blazed trails of thought and action for the rest of us to follow.

Within the compass of this small book Dr. Oldham, of course, makes no attempt even to refer to many of the practical problems which must confront the pioneers of a multi-racial commonwealth in Capricorn Africa. A friendly critic of the Capricorn Society might indeed ask whether there is not some danger in a constitutional programme which focuses too exclusive an attention on the political problems of franchise at the centre and the exercise of power at the top, and too little on the firm establishment of democracy at the bottom. In two notable articles on 14th and 15th October, 1955, the Colonial Correspondent of *The Times* dwelt on this point. In doing so he challenged the easy assumption that tribalism in Africa is "on the way out". In these articles he suggested that there may be recuperative powers in African tribalism for which new democratic structures at a local level will be needed, every whit as important as the establish-

ment of parliamentary government at the top. No doubt the emotional situation is decisive in favour of an immediate attack by the Capricorn Africa Society on those features of the constitution which most obviously indicate an approximation to a commonwealth of responsibility. But it is surely of vital importance that an equal zest should be put into the establishment of links between the centre of power and those "little platoons" in which men are first brigaded. For that is where citizenship is caught not taught, because it is part of the air men breathe in the community in which they were born. His book makes it clear that Dr. Oldham is aware of this. It is not so certain that this is seen with the same clarity by the Capricorn Africa Society.

The Dow Report presents an economic survey of a large part of Capricorn Africa which introduces a new element of urgency as great as that presented by African nationalism. It brings a blast of bitingly fresh air into any constitutional discussions which either assume the *status quo* or imagine that the economic factor can be treated as subsidiary to the political. The Capricorn Africa Society cannot be accused of the former assumption; one of its most urgent tasks will be to come to terms with economics. This will call for more than "face to face" discussion between men with different economic interests. Greatly increased facilities for research (such as the Commission's Report requires as a *sine qua non*) and an educational programme of far deeper range will be necessary, as Dr. Oldham insists.

A review in the CHRISTIAN NEWS-LETTER may ask "Where do the Churches come into all this?" But it is not a question which it should be necessary to ask. An American writer has recently said that "Our task is not to strive fanatically to prove that our cause is right, but to try to make sure that the cause we support points towards the Kingdom and not away from it. God is not necessarily on *our* side; he is on the side of justice and concern for men. The burning question we must face in every moment is: How can we so act that the movements we support will serve rather than thwart the purposes of God for the world?" With that quotation in my mind I first read Dr. Oldham's book. I noted no less than nine places‡, where, in relation to the programme of the Capricorn Africa Society, he gave Christians the clearest indication of what they could do both at the grass-roots and by inference, "at the top" if that should be "the state of life into which it shall please God to call them".

‡Pp. 31, 40, 48, 49, 59, 61, 73, 92, 93.

The Freudian 'Heresy'

PHILIP MAIRET

When reviewing in the CHRISTIAN NEWS-LETTER for January 1954 the first volume of Dr. Ernest Jones's biography of Freud, we spoke of the discoveries of the Viennese psychologist as the greatest challenge to Christian thinking since Darwinism. In the second volume*, which begins with Freud entering upon his mature labours after his famous self-analysis, we see what a very different kind of challenge his work presents—a work which, though quite scientific in origin and mainly so in character, almost immediately took on some of the marks of a religious movement.

It did so because it was a movement of healing and of teaching about the nature of man; it gave an account of man's state of suffering and of a way to overcome, or be reconciled to it. Claiming the authenticity of scientific method, it offered a doctrine about all human beings, not only about neuroses and mental diseases. Its protagonists were not merely agreeing, like biologists or physicists, about the meaning of certain objects in the world, they were exchanging and mutually verifying the most intimate things in their own as well as other people's experience of living. Moreover, in order to be so interpreted and exchanged, these experiences had to be described in novel terms, and related to definite ideas, which were settled *a priori*, a deposit of faith no more to be questioned—that is, the Freudian circle had to have some *dogmatics*, which was no other than the body of knowledge and theory posited by Freud himself. In short, the Freudian school was somewhat like a gnostic sect with this medical genius as the heresiarch. This was not because Freud or his intimate disciples intended it; they were all freethinkers who believed only in the light of science: the sect-structure arose simply from the nature of the case.

The story told in this volume, of the birth of the International Psycho-analytic Society; of the revolts of members who criticized points in the original theory; of the bitter internal dissensions; of the final divergence of Adler and Jung to found independent schools of their own—all this makes the genesis of a medical school read curiously like that of a religious sect. It is also deeply interesting for anyone who, like the present writer, was even distantly implicated in later controversies between exponents of the different schools. It was as

* Sigmund Freud, *Life and Work, Years of Maturity 1901-1919*. By Ernest Jones. (The Hogarth Press. 30s.)

early as 1912, when internal disagreements were throwing the movement into disarray and comforting its many enemies, that the "Committee" was formed, which was a secret "steering" body of men analysed by Freud himself or by those he had analysed. This was designed to secure a sort of apostolic succession of orthodox Freudians wherever the method should be practised—which, for some time and to some degree, it did.

Freudians of the present generation may be more eclectic and independent, but the necessity of the dogmatic basis is still apparent in Dr. Ernest Jones's treatment of the chief dissenters. Their defections are handled with reserve, but he cannot allow them to have been due to alternative scientific positions; the suggestion is that they arose from human frailties of character. However, we are not here concerned with the merits of the different theories, but with the demonstration, in action, that when scientific research is turned inward upon the nature of man himself, the organization of its knowledge cannot proceed on the classic lines of the descriptive sciences. It must take on something of the pattern of a religious formation; verbal forms will not suffice to transmit the founder's unique original insight, which becomes a guarded flame that has to be handed down within a personal tradition.

For that reason Freud suffered acutely from the loss of any of his ablest colleagues—of Adler, and especially of Jung, whom he called the "Crown Prince" who was to succeed him as leader.

"Jung was to be the Joshua destined to explore the promised land of psychiatry which Freud, like Moses, was only permitted to view from afar. Incidentally, this remark is of interest as indicating Freud's self-identification with Moses, one which in later years became very evident." (page 37).

Freud's exhaustive study of the Moses of Michelangelo is recounted in this volume, and in the next, no doubt, we shall read all about the curious theory of Moses and the Children of Israel written near the end of his life. There can be little doubt that he came to believe that his discoveries about the moral nature of man were destined to supplant the Mosaic revelation of the God of his fathers. Freud was certainly not, in any ordinary sense at least, a vain or conceited man: when a friend told him he would be numbered among the great geniuses he gracefully rejected the compliment—

"Not because I am modest, not at all. I have a high opinion of what I have discovered, but not of myself. Great discoverers are not necessarily great men. Who changed the world more than Columbus? What was he? An adventurer. He had character,

it is true, but he was not a great man. One may find great things without its meaning that one is really great".

It is clear, from the splendidly full and convincing portrait achieved by this biography, that this was the basis of Freud's mature self-confidence—a conviction that he had become the bearer of the truth, though it is mixed with much of the fascinated concentration of the inventor constantly perfecting his invention. Yet about this truth of his there is something esoteric, as there is not, for instance, in chemistry or hydraulics—the inner realities of personal analysis, which constitute the only true verification, can only be handed down through the Freudian confessional. Otherwise, the voluminous literature of Freudian interpretations may be as misleading as fascinating, to say the least; and, if widely disseminated and accepted as it has been, may complicate more than clarify the human situation. No one can say for certain that this is the effect it has had, but it seems very probable.

Much is said here of the angry and bigoted character of the opposition that Freud aroused, and so far as professional circles were concerned, the fury exhibited was unworthy of them. But with the wider public throughout the Western world, the fame achieved by Freudianism was not, for such a difficult and subversive doctrine, at all belated; and it was certainly, in great part, a *succes de scandale*. True, it was the raw disciples, not Freud himself, who used his ideas for aggressive and crude assaults on Christian faith and morals. In this respect Freudians have mellowed a good deal since early days; reading this well-balanced biography one cannot remember Dr. Jones's early lucubrations upon Christianity without mild surprise. Nor can I, I imagine, with much pleasure. For much of the angry resentment Freud's work then stirred up, his pupils were the most to blame.

Freud himself knew better than to expect either a welcome or a ready understanding for his views, and, up to a point, he was as loitely ready to listen to objections as he was unshakeable in his convictions. Pfister, the Swiss Protestant pastor who joined in the first International Congress, always said that Freud was a true Christian in spirit, and their friendship was never broken. This volume contains quotations from their correspondence which suggest that further publication from it might be well worth while. A good many others besides Pfister have made some use of psycho-analytic method in pastoral work, to what effect has never been much investigated. Doubtless it has been useful. But Freud's remark to Pfister, that "In itself, psycho-analysis is neither religious nor the opposite,

but an impartial instrument which can serve the clergy as well as the laity when it is used to free suffering people" would be a good deal truer if he himself had kept it to that humane purpose, instead of expanding it into a comprehensive doctrine of human nature and culture and becoming a kind of heresiarch.

Freudianism, however, though it trenches so far upon ground previously reserved to religion, remains only a psychology. It can never kindle the aspiration to the transcendent which is a commitment for life and death. So we should not flatter it by calling it a heresy, but it is of a temporal religious importance because its dissemination (mainly in crude forms) has modified modern man's consciousness of himself. It will therefore be a task for moral theologians, to work upon and re-evaluate the knowledge of man's unconscious nature which Freud and his colleagues demonstrated, and to incorporate it into Christian knowledge. To do this, theologians will have to take equal account of the other leading insights into the unconscious which Freud excluded. Admittedly, his was the dominant impulse, his perception the nearest to the central nerve of the matter (which does not mean to the truth of it), and it went far to account for the phase of sexual paganism which Western culture had just entered upon—a phase to which Freudianism was superficially a stimulus but, rightly understood, should rather have provided an antidote.

This biography increases one's sense of the greatness of Freud, and portrays the qualities which inspired love as well as admiration in his intimate colleagues. It also reveals his low opinion of human nature, as he found it in the patients with whom he spent most of his working time—the "very inferior material" of which he wrote to Pfister; in another letter he mentioned the patients he had in hand at the time as "his nine ninnies". In many respects Freud was a good man, but you could not call him a lover of his kind.

One of the most solemn facts in all history—one of the most significant for anybody who cares to ponder over it—is the fact that Jesus Christ was not merely murdered by hooligans in a country road: He was condemned by everything that was most respectable in that day, everything that pretended to be most righteous—the religious leaders of the time, the authority of the Roman government, and even the democracy itself which shouted to save Barabbas rather than Christ.—Herbert Butterfield.

WAGE OR SALARY?

WILFRID GARRETT

In the very interesting correspondence about wage differentials your correspondents have not said much about the ethics of the greatest of all differentials; that between salary and wages.

Let us clear the ground first by agreeing that differentials are just and right if only for the reasons given by your civil servant correspondent. They originated in the differences of reward given to the craftsman over against his labourer and were justified by the time of apprenticeship, skill and responsibility of the former compared with the latter. These are the sort of things that are taken into account in fixing wage differentials, but they are rarely even thought of when we are considering the difference between salaries and wages. As one who has now time to look ahead in the light of present-day happenings I am wondering whether some type of job valuation (and a great deal more of the Christian spirit) may not have to be applied to fixing salaries as well as wages in the scientific and technical world that lies ahead of us, if some professional classes as well as the agricultural worker are to have a fair share.

Your former correspondents had not the benefit of reading the article in the October issue on "Human Implications of Automatic Production". In that article there was, to me, a most illuminating sentence which I dare to quote: "In effect, the electronic computer, by taking over the low-level thinking of both factory and office may act as a leveller between the two." It would suggest that automatic production may go much further than this. I have heard a tale that during a recent unofficial strike the directors of a firm comforted themselves over lunch with the thought that within fifty years they

would probably be able to run the whole works on twelve to fifteen men and avoid all labour troubles by paying them all as directors and still save on the wage bill. A far flight of fancy, perhaps, but one that may show how events are tending.

To go back to my main point, however, there is no doubt that the greatest differential and one responsible in some degree for the main division of our nation-class consciousness—is that between the salaried man and the man paid by weekly wages. In a drawing room in the days before the first world war a lady was bemoaning the fact that her husband's workers were threatening to strike for an increase in wages from one guinea a week and within ten minutes she was rising in her wrath because her boy of seventeen just down from a public school had joined the firm and her husband's niggardly fellow directors had had the impertinence to offer her boy a starting salary of £200 a year. It also worked the other way, just after the first world war a Baptist minister told me that a young steel worker earning about twenty pounds a week came to arrange his wedding and in general conversation afterwards asked the minister how much he got out of his job and was told £250 a year. "What", he replied, "all that, and I have to work hard every day for twenty pounds a week". Perhaps the extreme case was well put to me by a trade union official in the industry concerned with my first tale. The local paper one night published particulars which showed that the partners of a firm had each taken a very substantial sum as their share for the previous year. My trade union friend, many of whose members were still earning about a guinea a week at that time, and who, himself, had worked

for the firm and still held the partners in the greatest respect, summed it up to me as follows: "I admit that Mr. —— is worth ten times my men, and with the capital he has invested and the responsibility he carries I will give him another fifty times, which makes sixty times in all, but I don't think he is worth 160 times each of my men".

But is this state of affairs changing? Even if a person does take a large sum a year out of a business to-day very little of it will remain for his personal use, the Chancellor of the Exchequer sees to that. We now talk of an average weekly wage as one approaching ten pounds per week, only £500 a year, but at any rate a figure comparable with that paid to many in the salaried classes. Education is now so available to every bright boy or girl that, even

if they do still come from what we call the working class, they are no longer confined to politics or trade union activities as the only way of using their exceptional talents; they know that no job in industry and only very few professions are barred to them. Even conscription with all its faults mixes the classes and helps to remove class consciousness.

Looking farther ahead all the tendencies seem to be in the same direction. But even if class consciousness is on the way out, the distinction between salaries and wages is likely to remain. We cannot expect satisfactory relations between wage earners and salaried workers unless we think out the ethics of the distinction between wages and salaries which we have not yet done.



GOOD RESOLUTIONS

Will you resolve to help the Flying Angel Mission which this year celebrates its Centenary?

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Book Reviews

The Road to Justice

The Road to Justice. The Rt. Hon. Sir Alfred Denning.

(Stevens. Price 10s. 6d.)

Sir Alfred Denning, who is a notable lawyer and is likely to be regarded by future generations as a great judge, has the eyes of Hans Andersen's child who saw that the Emperor had no clothes. He believes that the purpose of the law is to work justice and he does not allow his legal learning to conceal the fact that this is the justice recognised by the good and lawful man.

This is the third (the other two being *Freedom Under the Law* and *The Changing Law*) of three small but most important books that Sir Alfred has written, not for the lawyer as such nor yet for the layman, but for this "lawful man" upon whose vigilance in the defence of his liberties the whole system of justice depends. In it he draws attention to the fundamentals that underlie our legal heritage: first and foremost the principle of fair trial which, in turn, tests upon the character and independence of the judge, the honesty of the lawyer, and the freedom of a press that is, nevertheless, lawfully restrained from impeding fair trial.

These are platitudes when so stated but, in the context of the author's historical insight and his up-to-the-minute citation of case-law, they gather new lustre and new urgency. One is left with the feeling that the law belongs not to the lawyers but to us all; and the bias that so often seems to divide the legal mind from that of the plain man narrows until it seems to have disappeared altogether. This is important because the law is the one

discipline that Society dare not relinquish to the specialist. The law is the instrument of Society in resolving conflicts of interest between persons and thus remains everybody's business.

The almost delusive simplicity and plainness of speech that characterises this book (as it does the author's judgments in court) will not blind the attentive reader to its revolutionary undertone. For example, in two brief paragraphs on page 116 the author calls in question the whole basis of our existing law of negligence and hints at the lines upon which a radical reform might be based. He did much the same in respect of the law of contract with a similar economy of words in his book *The Changing Law*. In years to come when these inevitable amendments of the law have been achieved, it will be remembered that Sir Alfred Denning foresaw the need for them at a time when most lawyers were accepting the existing law without question. His name is then likely to be coupled with that of Mansfield, who performed a similar critical juncture in the development of our law.

This is a book to be warmly recommended to the layman whether he has hitherto taken an interest in the social implications of the law or not, and the publishers are to be congratulated upon pricing it so that it will have some chance of achieving the publicity it deserves with the general reading public.

SETON POLLOCK.

Men and Other Mammals

Sex and Society. Kenneth Walker and Peter Fletcher. (Pelican Books. 2s. 6d.)

This is an important little book. Its aim is not so much to impart information as to define a new perspective, and in doing so the authors draw on the thought of certain philosophers and theologians, ancient and modern, well known in the pages of the CHRISTIAN NEWS-LETTER. It is not that they try to ram their clinical findings into the strait-jacket of a particular doctrine of man, but rather that they have found that much current thought about sex, alike among experts and the general public, rests on "a static and oversimplified view of the person and his problems", and that a profounder view of human nature, to be found outside the works of the pundits of psychology, fits their clinical findings far better.

They are profoundly dissatisfied with a view of man which makes him the battle ground between the self-urge and the gregarious-urge, of which the former is widely regarded as prior to the latter, historically and genetically. It was the acceptance of this point of view which led Kinsey (whose findings, in some respects, the authors regard as very important) to say that he was looking for "basic mammalian sexual behaviour" or human sexual behaviour without any social "accretions" and also to identify sex as "outlet", a human need comparable with hunger. But if, as the authors say, the picture of the ego-

centric individual becoming gregarious is a distortion and man is fundamentally both, then sex is not only a form of self-urge, but a search for another person, another self. But the authors press on from that point. Mankind is in the greatest peril from the existence of a ready-to-hand resolution of the tension between these two urges, that provided by totalitarianism, which satisfies the self-urge by the drive to mastery through technique, and the gregarious urge by relating men functionally but impersonally. The sexual life of man ought to be a stronghold of personal living against these forces at work in society, but the sex education imparted to adolescents—factual, scientific, detached and wholly unspiritual—turns sexual knowledge into "yet another hurdle in the race for functional efficiency". In fact, an older generation so confused in its values that it cannot distinguish between economic effectiveness and personal maturity, blocks the way for young people to find for themselves a truly personal life between the sexes. How the young make their own efforts towards this end is sympathetically described, and those who find it disturbing or shocking should pay the more careful attention to the authors' contention that their elders have set the stage.

KATHLEEN BLISS.

The Road to Tyranny

The Origin of the Communist Autocracy. Leonard Schapiro. (Bell 35s.)

I do not know whether Professor Leonard Schapiro has any religious beliefs, either Jewish or Christian, but his book on political opposition in the

formative years of the Soviet state shows just the qualities that should distinguish a Christian historian unravelling a complicated story. In his

single-minded diligence for the truth he is the equal of Professor E. H. Carr and Mr. Isaac Deutscher, but he surpasses them in his consciousness of a moral dimension in the events which he describes. Many historians who have come under the influence of Marx and Hegel, are blinded by the kind of statistical morality which forgets human beings in its enthusiasm for the broad movements of Humanity. Professor Schapiro never forgets the men and women who are the true subject of all history.

He rejects the neo-Hegelian determinism which equates whatever happens both with what must be and with what is right. This clears the ground for a most interesting examination of Lenin's personal part in the revolution and of his responsibility for the course which it took. The evidence which is marshalled here shows, conclusively to my mind, that without Lenin the Bolshevik revolution would not have taken place. Doubtless there would have been a revolution, but not *that* revolution. The people who followed Lenin did not understand either in 1917 or in 1921 where he was leading them. "In November 1917 a number of Bolshevik leaders cavilled when they discovered that what they had believed to be seizure of power by the Soviets was in reality seizure of power by the Bolshevik party. In 1921 those who followed Lenin believed that what was being achieved was the consolidation of the power of the Communist Party. Many of them were to rebel once again, in 1923, when they discovered that what was being achieved was the consolidation in power of the central party apparatus. But it was then too late."

Lenin's greatness was responsible

for the victory of his party, his weaknesses were responsible for its corruption. "He was a great revolutionary but not a statesman" (p. 360). The notion that it was necessary to suppress the various branches of the socialist opposition in order to preserve the revolution was never very convincing, but it has become current and it has been accepted by some eminent authorities. Professor Schapiro shows that in fact the Mensheviks and Social Revolutionaries were undone by their scruples in taking up arms against a revolutionary government. The Bolsheviks succeeded because "those of their opponents . . . who had moral authority to justify their resistance . . . hesitated to use the method of the *coup d'état*. The reactionary White Armies which remained in the field against the Bolsheviks had no such scruples. But they, in turn lacked the moral authority which could have won them popular support, and might have ensured success" (p. 348). It may be added that if Lenin's socialist opponents had in fact been as unscrupulous as he said they were, they would have shot him before he could seize power and then there would have been no Communist revolution.

The book assumes a certain knowledge of the period, but it is not heavy reading for anyone who knows a little of the background. If you want to get it, read the first page and the last two or three pages of every chapter. That will give you the short point of the argument. But if you read the whole you will be rewarded by many fascinating sidelights. How many people know that in 1919-20 the number of deserters *recaptured* by the Red Army was more than half the total of its effectives at the end of 1920?

J. W. L.

Forward in Faith

The work of the Church Missionary Society is always the same, but continually new: always to proclaim "Jesus Christ and Him crucified", but continually to new people and in new ways. In a dozen strategic centres in East and West Africa and in East and West Asia, new lines of advance are indicated to-day.

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sure of God's call to them and ready to obey without reservation,

thoroughly competent in their chosen professions,

sensitive and alert to the needs of other people, without race prejudice, aware of the world in which they have to serve, and ready, if need be, for hard living.

In general, the Society asks that such men and women should be prepared to remain unmarried for a period of five years.

Full C.M.S. missionary connexion on a permanent agreement requires membership of the Church of England, but Christians of other denominations may be accepted on special agreement for short-term service.



Further information from the Recruiting Secretary

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Should a Doctor Tell?

Morals and Medicine. Joseph Fletcher. (Gollancz. 15s.)

An old Greek physician once said "Whenever I give a patient an aperient shake in my shoes". Nowadays we are amazed at this cautious therapy, and lightly toy with changing a patient's personality for his supposed good. How far can this process go: has it not gone too far already? These questions tease the minds of many people, and especially of many doctors. A book such as this which essays to deal with such difficulties should be like a spring of water in a dry and thirsty land, because such attempts are few. Alas! the spring is mere trickle—but there is no denying the presence of some water.

The author's approach is "personalistic" (a word of which he is fond), i.e. it is based on a principle of personal integrity. "In any ethical outlook of religious faith men are people and not puppets. It is a false humility or a subtle determinism which asks us to leave things in God's hands" (p. 215). If men and women have to bow down before nature's ways to the extent of giving up life and health in involuntary parenthood, or of submitting to intolerable and futile suffering in terminal illnesses, or of submitting to childlessness in cases of sterility, or of denying the sexual function provided by nature herself when ethical objections to procreation exist, then the body has become the master". From this one can see the general line—Man's right to judge, responsible decision. Men's glory and tragedy is that they are condemned to be free".

The book is at its best in discussing telling the patient". "A person-centred approach to illness is superior to a problem-centred approach" (p. 37). Most difficult of all, what if the doctor cannot know whether the patient wants to know . . . Relationship to persons

is a moral experience because persons are responsible . . . they have a right to be themselves, to choose" (p. 38). These truths could be pondered with advantage by many doctors.

The weakness of the book emerges in the detailed chapters on contraception, sterilisation and euthanasia. On all these the general line is humanist rather than Christian. "The rational and spiritual use of any physical function lifts its natural or material quality to a moral plane . . . We may well ask: 'Are we mice or are we men?' " On euthanasia there is a useful reminder that "although doctors are doing it they should stop . . . sort out their emotions and motives and make sure they do not want the luckless patient to reach an end to his sufferings" (p. 205). In short, let the issue be well hedged with legal and other restrictions rather than dependent on the whim of the individual doctor.

This is a laborious and tedious book to read, although it contains some wise words, and facts and statistics of value. As the preface by a psychiatrist says, "That the author is deeply religious and earnestly ethical no one can doubt". But that is not enough.

Surely it is not by setting ourselves up as judges and dividers that we shall bring men to see what they must do. It is only in the light of the full Christian vision of man's eternal destiny that these problems fall into place. Only through such inspiration will doctors be willing to tackle the grim and unpalatable business of working out the theory behind their practice. The essential failure of this book is that it has no such vision.

H. E. McCOLL.

“Laborare est Orare”

Pour Une Théologie du Travail. M. D. Chenu (Editions du Seuil)

The attempt to arrive at a consistent “Theology of Work” is, as Father Chenu says, a very recent development of theological thought. The Christian is bound to consider the whole economic and industrial process upon which modern society depends, if he is to come to a true understanding of the new structure which is being built up, and if he is determined to develop the possibilities of nuclear energy and Automation.

In recent Roman Catholic thought the relation between Christian principles of social and economic justice and the whole industrial process may be said to have its corner-stone in the Encyclical “*Rerum Novarum*” (1891) of Pope Pius XI dealing with the need to enfranchise the Proletariat from the more iniquitous burdens of capitalism through enlightened Christian legislation.

The attempt to see the technique and procedure of modern industry as part of a new theology is a radical departure from that separation between theology and the economic and material life, which marked the structure of society as well as of theological thought throughout the period which started with the scientific revolution of Galileo, Copernicus and Newton to culminate in the immense technical advances which have made the first half of the twentieth century remarkable for a more rapid and wide-reaching scientific revolution than any other time in history.

Two attitudes of mind, as Father Chenu sees clearly, are possible to the Christian in the face of this advance: he can either regard the process of socialisation and collectivism as a menace to the integrity of the personality; or he can regard this technical

revolution as supplying a new dimension to humanity, and giving an opportunity for uniting matter and spirit in a way which, far from being destructive to the spirit, may greatly enrich it.

In this Father Chenu is a true son of St. Thomas, and his thought is in line with the thought of Maritain in “True Humanism”. According to “*Théologie du Travail*”, the worker contributes to the whole historical process, wherein man co-operates with God in bringing mind and matter, spirit and action into the unity of a true and creative discipline and harmony.

Here we come to the crux of Father Chenu’s argument. As time is the substance of eternity, so labour is the substance of the whole evolutionary process of society as technique controls environment more and more. The mastery of environment by human will and invention helps to weld the individual into a group, the group into the community, and the community into a free and fulfilled humanity.

In France this theology has already taken an active form—the linking of Christianity and Industry in the work of the Abbé Pierre and of the Worker-Priests.

Father Chenu disagrees with the classical liberal theory that contracts between isolated groups are for their mutual self-interest. Speaking from his own experience of corporate life as a Dominican, Father Chenu shows that man is only truly free within the community of his fellows. He argues that if this freedom stems from a perception of the moral and spiritual dignity of labour, the trend towards collectivism will be turned towards a harmonious and united community.

DAVID LUTYENS.

The Young Idea

The Young Worker of To-day: A New Type. K. Bednarik. (Faber & Faber. 10s. 6d.)

Citizens of To-morrow. King George's Jubilee Trust. (Odhams Press. 3s.)

Citizens of To-morrow is a report of our Working Parties set up to "make practical recommendations as to the bringing of young people in this country", to examine "the influences, good and bad, intended and unintended, which bear on young people and which affect their development in mind, body and spirit". The Working Parties consisted of people eminent in education, industry, the services and voluntary societies. Their reports are based upon their knowledge and experience, and material supplied by nearly 150 organisations. *The Young Worker of To-day*, on the other hand, presents us with a challenging, individual analysis. Based on his experience in Vienna since before the war, the author paints a vivid picture of the young Viennese worker, and assesses the significance of the "new type" which he sees emerging.

For Bednarik, the characteristics of the new type are most clearly to be seen in the *Schlurf* (from *schluerfen*, to sly), our nearest equivalent of which is *Teddy Boy*. The *Schlurf* is an individualist, in reaction against the bureaucracy of industry, unions and political parties. Although he associates himself in places as remote as possible from political influence and control, he has no close social ties. He grumbles bitterly against the welfare state, but knows how to get the most out of it. He dresses exorbitantly and expensively, and buys the noisiest, most powerful motor-bike he can afford. He accepts work and its discipline because that is where his money comes from, but he has no interest in it—the conditions of

mass-production have seen to that. His normal expression is neutral and cold, betraying aloofness, intellectual indifference and absence of co-operation. All this reflects the world of illusion in which he lives, a world created largely by a certain type of gangster film, where the only reality is that of the pub and the dance floor. There he comes alive—"Dancing, for the worker, is the only thing which can break up and humanise the functionalisation produced by modern techniques, and at the same time enhance the illusion of the cinema".

The author does not intend all this to be an indictment. To him, the revolt of the new type against a mass society is a move towards freedom. A "freedom at zero" maybe, where the individual's freedom from the icy, rigid grasp of the mass just begins to take shape, but a move in the right direction.

The book leaves one with an uneasy feeling, even if one is willing to accept that the young worker is as the author describes. How representative is the *Schlurf* of young workers, especially if one includes apprentices? Is he a "type" or is he an offshoot? The answer is not made easier by the frequent generalisations which occur of such phrases as "it is common knowledge that". One longs to meet other Austrians with experience among young workers, so as to see whether they confirm these generalisations.

The uneasiness also arises from the difficulty of relating what is said to this country. There are *Teddy Boys* here, often the welfare state does not

command loyalty, many factories seem designed to take much of the interest out of work, and complaints are heard daily of the difficulties of gaining the interest of young people. There are real similarities, but there are important differences. In the Trade Union and Socialist movements the differences in origin and tradition are well known. Moreover, we have been fortunate in not having to suffer under the tyrannies which have had such far-reaching effects upon the young. In industry the Austrian worker appears to be under a much more rigid control of output. He can apparently often finish his quota quite easily and spend his spare time "smoking, eating, reading the paper, gossiping, even shaving, having his hair cut, playing cards, or even drinking or flirting"—all in the factory. If this is normal practice it is not surprising that the *Schlurf* has little interest in his work. This at least is not typical of the majority of workplaces here.

The author rejects any solution except through individual contact. The influence of parents, youth club leaders or any officials are of little use. Neither can organised activities help much. They all represent an officialdom or a hide-bound attitude from which the *Schlurf* is trying to escape.

If this is so, the purpose of *Citizens of To-morrow* is defeated from the start. If the Report evinces some of the "conventional social thought" which Bednarik challenges, for this country at least he overstates his case, for here we have responsible and self-critical representatives of industry and the services caring for the welfare of the young people in their midst.

It deals with the influences of school, work, leisure, and National Service, and the findings lead to practical

recommendations, many of which bear serious consideration. However, one is left with a feeling of uncertainty as to what the real impact will be, in spite of a very able commentary by the Secretary of the Trust. Although the Report is primarily an exhortation to individual men and women, most of its recommendations demand action by Government Departments, the Services or industry.

One of its main themes is that "the road back to responsibility is the road back to Christian principles". But no mention is made of the reasons for any dropping away from Christian standards, nor are Christians asked to examine their own responsibility for the present position. Schools are asked "to foster in their pupils a responsible attitude to work, seen as a contribution to the health, wealth and happiness of the community", but in the section on industry one sentence only suffices to describe the disillusionment felt by many young people soon after they enter their first jobs. The problems which arise when one is a member of a group, in a situation of conflicting interests and deep-rooted traditions, appear to be outside the scope of the Report. Yet such problems affect young people profoundly, the more so because they are often quite unprepared for them.

Both books present too simple a picture. *The Young Worker of To-day* concentrates on a relatively narrow field and overstates its case—it would not have been so valuable or stimulating if it had not done so. *Citizens of To-morrow* covers a much wider field, but a deeper exploration of the influences at play might have led to a more complete statement of its case. Both books gain in interest if they are read together.

STUART J. DALZIEL.

BOOKS RECEIVED

Mention in this list neither implies nor precludes subsequent notice.

Royal Priesthood. T. E. Torrance. (Oliver & Boyd, 9s.)

The Multiracial Commonwealth. N. Mansergh. (Royal Institute of International Affairs, 21s.)

Essays. R. Bultmann. (S.C.M., 21s.)

New Essays in Philosophical Theology. A. Flew and A. MacIntyre. (S.C.M., 21s.)

The Biblical Doctrine of Justice and Law. H. Shrey, H. Walz and W. A. Whitehouse. (S.C.M., 8s. 6d.)

Caesar the Beloved Enemy. M. A. C. Warren. (S.C.M., 4s.)

Nightmare of the Innocents. Otto Larsen. (Melrose, 15s.)

The Bible Story. G. Daniel. (Grosvenor, 25s.)

S. H. Lawrence. F. Leavis. (Chatto & Windus, 21s.)

Encounter with Revolution. R. Shaull. (Associated Press, New York).

OUR CONTRIBUTORS

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DR. H. E. McCOLL—General practitioner working in Flintshire.

PHILIP MAIRET—Formerly Editor of *The Frontier*.

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